

C R I T I C A L

5

DISSERTATIONS

ON THE

NEW TESTAMENT,

In DEFENCE of our

PUBLIC VERSION,

AGAINST THE

Objections of modern COMMENTATORS.

By J. H. W. Young

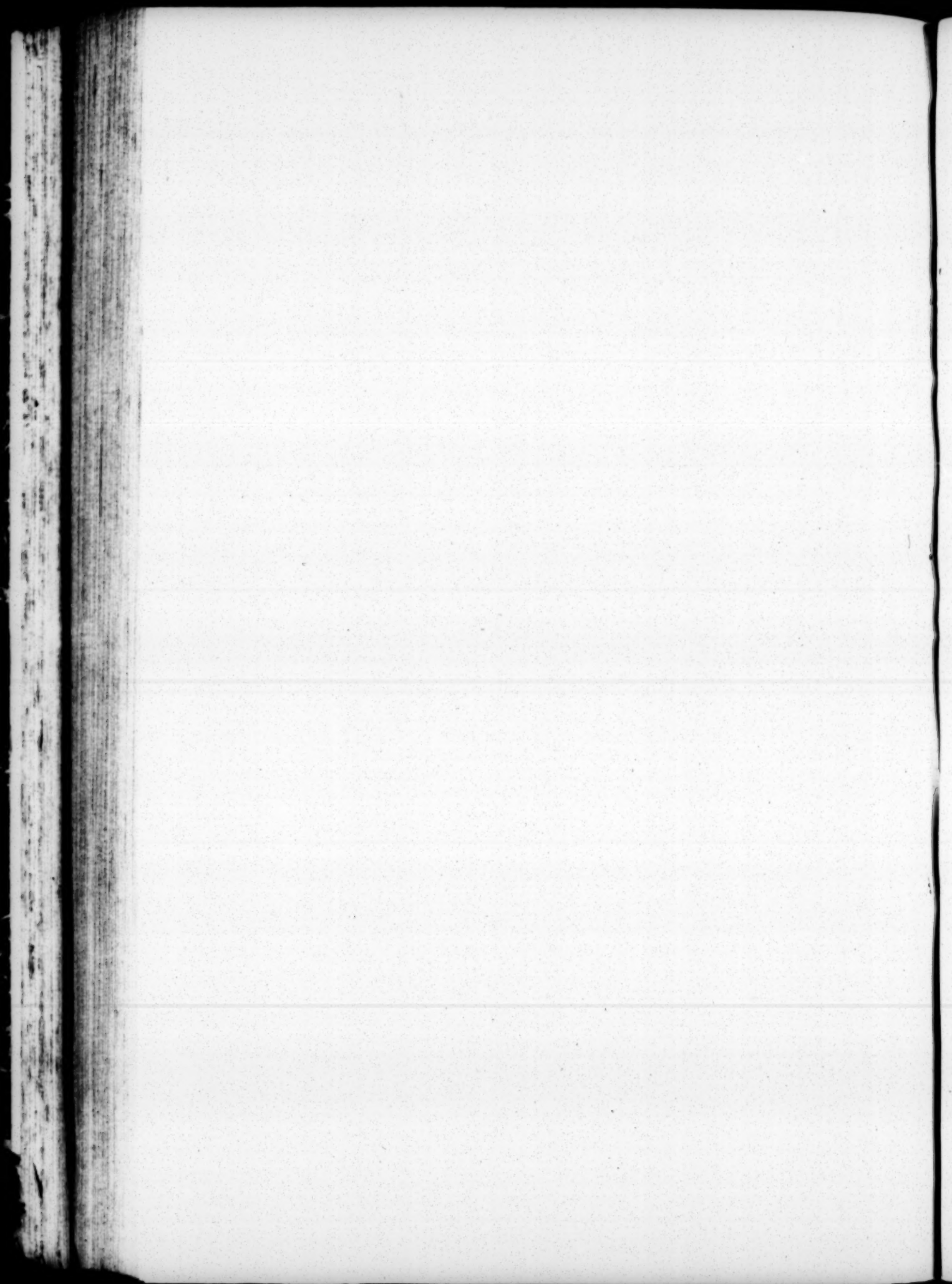
DISSERTATIONS the First and Second.

L O N D O N,

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TO HIS GRACE

The Lord ARCHBISHOP of CASHEL,

PRIMATE of MUNSTER,

One of His MAJESTY's Most Honourable

PRIVY COUNCIL, &c.

The following DISSERTATIONS are

Inscribed, with due Respect, by

His Lordship's most obedient Servant,

HERCULES YOUNGE.

P R E F A C E.

SINCE there is no Writing in the World of equal Importance to Mankind with the sacred Scripture, and since those who are unacquainted with dead Languages cannot read it otherwise than as given in our public Version, it were much to be wished that Commentators would not endeavour to lessen the Repute of this Version by too hasty and groundless Censures. For what must a pious, but illiterate, English Reader of the Bible do, when he readeth the Notes and Glosses of modern Authors?—Draw this unsatisfactory Conclusion, that while with an upright Heart he studieth the Christian Rule of Duty as proposed to him by Authority, he is yet ignorant of its true Meaning almost in every Page.

We may divide Critics on the Bible into *Secretaries*, *Theorists*, and *ingenuous Writers*.

As to the first, it is vain to expect any Thing from most of them but low Subterfuges, and a
Wrestling

Wresting of common Sense, to uphold their different Tenets.

The second are more dangerous, because they are less suspected; and yet it may justly be affirmed, that as idle and corrupt Versions as any to be found, are met with in the scriptural Annotations of those who are prepossessed by a favourite System. We read strange Glosses, for Example, in the late Bishop of *Clogher*; and very unwarrantable Liberties are taken with the sacred Pages by the learned Bishop *Hare*, in his Attempt to recover *Hebrew* Metre, as well as by Dr. *Burnet*, in his elegant Theory of the Earth.

Those who have no Design of forcing Scripture to a particular Purpose, who are neither *systematical* nor *polemical*, we may call *ingenuous Writers*; yet even these are sometimes led astray by a violent Heat of Criticism: for as it hath been observed that Commentators on some *Original* discover no Faults in it, but more Beauties than probably were intended by their favourite Author; so we may take Notice that Critics on a *Translation* run into the opposite Extreme, and

2

censure

censure frequently, with much Boldness and little Attention.

Thus, from one Cause or other, there is scarce any Writer who hath Occasion to quote, but we find him attacking, our public Version of the Scripture; I grant, indeed, that much Applause is due to those who correct it when plainly wrong, since a true Interpretation of God's Word is to be desired by every Christian. But, for the same Reason, we ought to support it when clearly right; especially considering, that injudicious Readers are made uneasy, if not sceptical, when they find contradictory Explanations and perpetual Disputes about the Sense of every Chapter in the Bible.

Though it must be admitted that some few Passages in our Translation of the Old Testament want Correction, yet certainly we have an excellent Version of the New. Modern Commentators indeed, as I before observed, would persuade us to think otherwise; but I hope, in the Course of these Dissertations, to shew that
their

their Objections are frivolous, and their new
Glosses unidiomatical and erroneous.

I begin at present with those Texts which are
condemned by the late Bishop of *Clogher*.

CRITICAL
DISSERTATIONS, &c.

DISSERTATION I.

Ἐδοξε καὶ μοι, παρεκολεσθῆναι. ἵ. ἀνωθεν πασιν ἀκρίτως, κ. λ.

It seemed good to me also, having had perfect Understanding of all Things, from the very first, &c. Luke i. 3.

DOCTOR *Clayton* was of Opinion, that *ἀνωθεν*, which is translated *from the very first*, should be rendered *from Heaven*, or *from above*, and of consequence that *St. Luke* declareth his Gospel to have been written by particular Inspiration. “According to *Stephens*, (sayeth that Prelate) *ἀνωθεν* exponitur desuper, superne, e superiori loco, e superioribus vel supernis locis, ab alto.” (a)

If his Lordship designeth to shew that *ἀνωθεν* meaneth sometimes from above, it must be admitted:—there was no occasion for the Authority of *Stephens* in Confirmation of what every one alloweth;—but if he purposeth to insinuate,

(a) Vind. Vol. i. p. 103. Faulk. Edit.

B

that

that the Word hath no other Signification, his intention is plainly false; St. *Luke* again maketh use of it in his Acts of the Apostles, (xxvi. 5.) where it cannot have any Construction except from the Beginning, or from the first; — *which knew me from the Beginning*; that is, from my first Appearance in the World, from my early Time of Life. In St. *John* it denoteth over again, a second time, — *except a Man be born again, he cannot see the Kingdom of God*: (b) and in the same Evangelist it hath that Signification which our Bishop contendeth for, it meaneth *ab alto* (c). — Among these different Senses, the Context must every where determine its proper and particular Acceptation.

“ But the Strength of *Luke’s* Argument (continuerh the Prelate) for writing to *Theophilus* upon a Subject which had been handled by others, according to the Report of those *which from the Beginning were Eye-witnesses and Ministers of the Word*, must depend on this, that he had a stronger Assurance of the Truth of what he reports than barely hearsay Evidence, having also been confirmed of the Truth thereof by Inspiration from above.”

If the whole Passage is considered together, it will appear, as I think, that St. *Luke* speaketh a different Language.

(b) Chap. iii. 3.

(c) Ver. 31.

DISSERTATION I. 3

Forasmuch as many have taken in Hand to set forth in Order a Declaration of those Things which are most surely believed among us, even as they delivered them unto us, which from the Beginning were Eye witnesses and Ministers of the Word, it seemed good to me also, having had perfect Understanding of all Things, αὐθεν, to write, &c.

It is manifest here — first, that *Luke* includeth himself in the Number of those who from our Lord's Apostles received their Intelligence and Information; but it doth not seem reasonable to suppose that he would speak of obtaining *human* Information concerning those very Matters which he thought were dictated to him by the *Spirit of God*.

Secondly, the Word *καὶ μοι* and our Bishop's Construction will not agree; — whereas others have written what the Apostles and Eye-witnesses informed us, it seemed good *καὶ μοι, to me also, to me as well as to others*; which implieth that he looked upon himself as equally intitled with others to write a Gospel, and not that in so doing he had any Kind of Advantage or Superiority above the rest.

Thirdly, the Verb *παρακολυθεω*, which is applied sometimes to the Mind, and sometimes to the Body, denoteth *Action* in both Cases, as appeareth from the Etymology of it; when spoken of the Body it signifieth *comitatus sum*, and *per-scrutatus* when said of the Mind; we use in like

manner the English Words *Pursuit* and *to pursue*; thus to pursue, or the Pursuit of Knowledge; to pursue, or the Pursuit of a broken Army;—here St. *Luke* applieth it to the Mind, and therefore cannot be speaking of Inspiration, when the human Intellects are merely *passive*; to *pursue* Knowledge by *Inspiration*, is a manifest Contradiction.

Lastly, I suppose it will be admitted that there is no such Thing as *inaccurate* Inspiration; we may not indeed be *fully* inspired with all the Particulars relative to any Transaction, yet certainly Information from Heaven, as far as it reacheth, must be accurate Information; wherefore St. *Luke*, who was bred to Letters, would not use the Word *ακριβως*; he would not tell us, that he was *accurately* informed, unless he meant such Information as can be *inaccurate*, that is, human and natural Information.

What occasion had St. *Luke* for preternatural Assistance more than others who wrote the Biography of our Saviour from oral Accounts of *Eye-Witnesses and Ministers of the Word*? Inspiration doth not seem necessary to record plain Matters of Fact; nor do I think, with the Bishop, *that Luke's Testimony would have greater Weight*, even though he told us that his Pen was divinely guided, because the Truth of such an Assertion must intirely rest on his own Authority; nay perhaps his Credit would (at present) be less respected, as it might be deemed unphilosophical to imagine that he was inspired with a very brief
Narrative,

DISSERTATION I. 5

Narrative, which he could have learned from *Eye-Witnesses* and *Ministers* of known Veracity with all due Exactness by a little Attention.

This Evangelist beginneth his Gospel with an Account of the Messenger and Forerunner of our Saviour; he judged it proper to inform himself first, and afterward *Theophilus*, who was *the Voice of one crying in the Wilderness, prepare ye the Way of the Lord*; and accordingly relateth the Office and moral Character of *Zacharias*, the Descent of his Wife *Elizabeth*, the Appearance of *Gabriel*, and all other extraordinary Circumstances which preceded the Birth of *John the Baptist*; thus he beginneth *higher up* than others, and to his Knowledge of such previous Matters, he clearly alludeth by the Word in Question.

On the whole therefore, I think it evident that our Translation is blameless, and that *αὐτὸς* is justly rendered *from the very first*.

DISSERTATION II.

Ἄγγελοι τε τῆς μὴ τηρησάντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ
ἀπολιπόντας τὸ ἴδιον οἰκήτηριον, κ. τ. λ.

*The Angels which kept not their first Estate, but
left their own Habitation, &c. Jude 6.*

THIS Version, however just and grammatical, is strenuously opposed by the late Bishop of *Clogher* ; his Lordship was enamoured with a favourite Theory, of which I must give a short Sketch, to put in a clearer Light the following Dissertation.

He supposeth that a *Soul* or *Spirit* is resident in every Particle of Matter, by the Force of which is effected that Tendency of Body to the Center, among Newtonians usually termed *Gravity* or *Attraction* (*a*) — that all Spirits are equal in their own Natures, and are made to differ in their Operations only by the different Organization of those several Bodies which enclose them (*b*) — that human Souls are placed in such Machinery as is properly contrived for the Ex-

(*a*) Essay on Spirit, § ix. x. & alib.

(*b*) § xxv. xxvi.

ertion of Thought and Reason (*c*) — that Angelic Spirits have Bodies so finely organized, and of such exquisite Texture, that they can see in Darkness as well as in Light, create Worlds and rational Beings of their own, and do many other Things which are impossible to be performed by the grosser Machine of Man (*d*) — that some of these superior Natures were appointed by our common Father to govern the several Kingdoms into which Mankind, at the Confusion of Tongues, was formerly divided; and that one of them, called *Michael* or *Jehovah of Zion*, had the Charge of *Judaea* given to him, in Conjunction with another Angel termed *Gabriel*, or *Jehovah* without any Addition, whose Business was to inspire the Prophets, and give a Knowledge of future Events (*e*) — that all other angelic Kings, through the Instigation of *Satan*, having neglected their Subjects, and permitted them to run into Idolatry, incurred the Displeasure of God, or became fallen Angels, and are to be tried for that Crime at the general Day of Judgement (*f*) — that *Michael* undertook to make an Atonement for human Nature, and to this End had himself conveyed by his Colleague *Gabriel* into the Virgin *Mary*, obtaining thereby a mortal Form distinguished on Earth by the Name of *Jesus Christ*; that *Satan* resolved to

(*c*) Essay, § xxvi. & pass. (*d*) § xxix. xxx. xxxi. & alib.

(*e*) § xli. xlvii. & pass. (*f*) Vind. Vol. iii. p. 152. & pass.

defeat this Scheme, and taking *Michael* at a Disadvantage, when his Spirit was encumbered and manacled with earthly Flesh and Bones, tempted sometimes, and at other Times persecuted him with such violent Tortures, as are quite inconceivable by human Creatures; that *Michael* however prevailed over his Antagonist, completed the Work of our Redemption, and for his Service was promoted, from being joint Governor of *Judea*, to be Governor-general of Men and Angels (g).

As this new System, or, more properly speaking, this new Revelation of *the Mystery of God manifest in the Flesh*, is founded on a Presumption that Angels were appointed Viceroies of earthly kingdoms, and fell by neglecting their several Administrations; it was certainly incumbent on his Lordship to shew, in the first place, that such Viceroyalties ever existed; and this he attempteth to do by giving us four Questions, viz. one from apocryphal, and three from canonical Scripture, among which last is the Text of St. *Jude* already cited.—It will not be deviating from our purpose to follow him Step by Step through every Passage.

I. First then he produceth the Words of Moses, (Deut. xxxii. 8, 9.) which, as he confesseth, according to the present Hebrew, should be thus translated—*when the Most High divided the Na-*

(g) Ibid. Let. vii. per tot.

tions,

DISSERTATION II. 9

tions, when he separated the Sons of Adam, he set the Bounds of the Nations according to the Number of the Children of Israel; and Jehovah's portion is his people, Jacob is the Lot of his Inheritance.—But then, continueth our Theorist, the Seventy have it—he set the Bounds of the Nations according to the Number of the Angels of God; and this is probably, as he thinketh, a true Version of the original Words of Moses: for that the world when dispersed at *Babel* could not have been divided according to the Number of *Israel's* Children, and consequently that our present *Hebrew* Reading is a corrupt one, appeareth from the following Considerations.—“First, when the
“Division happened, both *Israel's* Descendants
“and *Israel* himself were yet unborn.—Secondly,
“if the Children of *Israel* be computed by the
“Number of his immediate Descendants, which
“were only thirteen, viz. twelve Sons and one
“Daughter, this Number would be too few for
“the Number of Nations dispersed over the Earth.
“—Thirdly, if all the Descendants of *Israel* be
“taken into the Account, then the Number will
“be infinitely too large (b).”

As to the first Argument;—there is no more Impropriety in saying that Mankind at the Dispersion was severed into as many Parcels as *Israel*

(b) Essay, § xxxvi, xxxvii.

had Descendants, though *Israel* himself was then unborn, than in saying, that the Roman Empire was broken into as many Principalities as there are Counties or Shires in England. Had *Moses* told us the Nations were divided among the Children of that Patriarch, his Words would have implied a Contradiction ; but Chronology must not be regarded in the Phrase *one Number is according to another*, which plainly meaneth no more than that both are equal. The Roman Emperors flourished long after the Death of *Israel*; yet sure I may take Notice, without any kind of Absurdity, that his Sons were *according to the Number of the Twelve Cafars*.

2. His Lordship, having introduced Chronology where it was not at all concerned, neglecteth it totally where it must of Necessity be considered ; for when he observeth that a Division by *thirteen*, the Number of the Children of *Israel*, is too small for the Number of Nations *dispersed over the Earth*, he talketh of one Epocha, when *Moses* is distinctly speaking of another. The Question is not how many Persons are now on Earth, or how numerous were its Inhabitants in the Days of *Moses*, but how many were to be found at the Dispersion, at the Time when all Mankind *journeyed together*, fixed their Abode in *one Plain*, and *jointly* worked in erecting the Tower of *Babel*. —To this common Sense will answer, extremely few ; the whole World at that Time not being equal

equal to one fourth Part of the City of *London*.—Mankind was dispersed at the Birth of *Peleg* (i); but in what Year he was born, is a Question which cannot easily be decided, for there is a wide Difference between the *Hebrew* and *Samaritan* Computations. If we follow the *Hebrew*, this Birth happened in the Hundredth and first Year after the Deluge, at which Time, according to the most rational Calculation, the World might have consisted of about 2,400 Persons; but if we are guided by the *Samaritan* Chronology, which placeth the Birth of *Peleg* three hundred Years later, then probably we may find 240,000 Souls on the Plain of *Shinaar*: take the longer of these *Æras*, and suppose the Number of People was 260,000; divide by thirteen, and you have only 20,000 for every Nation, of whom the Males, arrived at the Age of Maturity and fit to labor, were, comparatively speaking, but a trifling Handful.—How then was a Division by the Number of *Israel's* Children too small for the Number of Nations dispersed over the Earth?—We have no better Answer than what is made by confounding the *old*, with the *modern* World; his Lordship might just as well have said, that *Noah's* Children, when he first quitted the Ark, could not reasonably have been divided into three

(i) Gen. x. 25.

Families, because his *present* Descendants amount perhaps to about four Thousands of Millions dispersed into every Quarter of the Globe; which is a plain Absurdity and chronological Contradiction.

For my Part, I cannot see any rational Argument to make us believe that the Text hath been corrupted: If the World was divided *according to the Number of the Children of Israel*, i. e. into thirteen Parcels (each Parcel consisting of nineteen or twenty Thousands of Souls, and speaking a Language totally different from the rest), such a Division was enough to answer the Scheme of Providence, and to give Birth by Degrees to all the Nations and Tongues which ever did, or will hereafter, exist on Earth.

3. “ If all the Descendants of *Israel* be taken
“ into the Account, then the Number will be
“ infinitely too large.”

True indeed; all the Descendants of *Israel* are much too great a Number; if Men were severed into as many Parts as *Israel* had Descendants when *Moses* wrote the Book of Deuteronomy, they must have been cut into Pieces, and not divided into Colonies, since the Israelites were vastly more numerous even before their Exod, than the whole World when collected at the Tower of *Babel*.—But let us suppose that the Text gave any such ridiculous Intimation;

tion ; would the Septuagint, by making this Division *according to the Number of Angels*, give any Amendment?—just the Reverse ; for since Angels, according to the Bishop, “ are innumerable (*k*) ; since there are Myriads and Myriads of them ; since we have Reason to believe that not only the Planetary Regions are “ crouded with a Number of intelligent Inhabitants, but that every Part of the whole “ Universe, even the intermediate seemingly void “ Space between these Planets, is filled and “ replete with spiritual Beings, which Spirits “ are called Angels (*l*) ; since it is unworthy of “ a Philosopher to think otherwise than that “ *God*, who hath existed from all Eternity, hath “ been constantly employed in creating those “ Beings (*m*) ;” it is manifest that Angels are incomparably more numerous than all the living and dead Natives of this World together :—so his Lordship’s Argument standeth plainly thus, —I reject the Original, if, by the Children, it meaneth all the Descendants of *Israel*, for that is too great a Number ; and embrace the Septuagint, because it indefinitely multiplieth this already too great a Number ; which is a palpable Contradiction.

It must be acknowledged that our Commentator not only found out this Difficulty after-

(*k*) Vind. Vol. iii. p. 142. (*l*) *ibid.* p. 143. (*m*) Essay, § xxxii.

ward, but found at the same Time an easy and quick Solution; for, quoting this Passage from the Septuagint in his Letter to a young Nobleman, and observing that “God set the Bounds
“ of the People according to the Number of
“ the Angels of God; that is, (sayeth he) according to the Number of *ruling* Angels (n);” —this Word *ruling* is indeed a good happy Addition, for it getteth rid of all supernumerary and troublesome Angels at a Blow.—How unaccountably do Men reason who are prepossessed by a favourite System! Here it seemeth, that in the End we must neither give Credit to *Moses*, nor to the *Septuagint*; but for a Discovery of this Matter rely solely on the Penetration of the Bishop of Clogher!

II. *In the Divisions of the Nations of the whole Earth, God set a Ruler over every People; but Israel is the Lord's Portion (o).*

It is needless to dwell much on this Passage, since the Bishop hath found no Pretence for saying that there is any Kind of Error in our public Version of the Text; he would be glad indeed that we mistook *Rulers* for *Angels*, or allowed them to be synonymous Terms; but this is only begging a Favor which can never be granted;—*Angels* and *Princes* are very different. The Writer of *Ecclesiasticus* giveth us no more

(n) Vol. iii. p. 146

(o) Eccus. xvii. 17.

than a common historical Observation;—when People multiplied in the World and formed large Communities, it became necessary to vest a Power in some Person for the general Welfare; hence Kings were appointed, who, not being restrained by any Laws, governed their respective Subjects according to the best of their private Judgements: But *Moses* was in a different Situation; he received those Laws which he promulgated, and had Recourse to the Almighty in every State Affair. Hence the Son of *Sirach* concludeth, and very justly, that while other Nations chose some Person, by divine Permission, from among themselves, in whose Breast should be their whole Body of Laws (*p*), the *Israelites* alone had no such Magistrate, but that *Jehovah* himself was King of the *Jews*.

Our good Prelate however thinketh that his Opinion is confirmed by the Sentiments of ancient and learned Jews, which he findeth “collected very judiciously by *Eusebius* Bishop of *Cæsarea* in *Palestine*, who must be allowed to be a tolerable Judge, because he lived among them in the Land of *Judea* (*q*).”

I will not say how far we must allow *Eusebius* to have been a good Judge and a faithful Relator; nor do I know from which of the

(*p*) Oligarchies, Democracies, &c. succeeded Monarchical, as Monarchical did Patriarchal or Family-Government.

(*q*) Essay, § xl.

Jewish Sectaries he collected such a Piece of Intelligence; doubtless this Doctrine of Angels could not have been the Doctrine of every Sect: but I suppose it will be admitted that no Christian Bishop can in Reason be thought so well versed in Jewish Theology as the Jews; a Man of Learning, and a Priest of the Jewish Church, is the best human Authority we can ever expect to find—Such was *Josephus*, whom therefore we may rationally prefer to *Eusebius* in this Matter, and indeed to every Author. Now this Writer telleth us, that in his Country the original Form of Government was a *Theocracy*, that is, a Government immediately placed in the Hands of *God*; and certainly by the Word *God* here, we cannot understand some Angel, “who having Power and Authority “over the Jews committed to him, was God to “them (*r*)” for two evident Reasons—first, because in that Sense a Theocratical Government prevailed universally, and *Judæa* had it only in common with every Nation upon Earth; whereas, sayeth *Josephus*, other Legislators chose Monarchies, Oligarchies, or Democracies, but *Moses* θεοκρατίαν ἀπεδείξε (*s*); — secondly, because he speaketh of their *King* in a Manner which is not susceptible of any Dispute, for he ascribeth to him Eternity, Immutability, Omniscience, Self-existence, and other Attributes which never

(*r*) Essay, § ci. cii. & alib.

(*s*) Cont. Ap. lib. ii.

were

were applied to any but to the *Jehovah of Hosts*. Hence it is obvious that the Absurdity which our Bishop hath discovered in the present Copy of *Moses*, and what *Eusebius* collected, or pretended to have collected, of Jewish Theology, were unknown to that Priest and Historian, whose Words coincide with the Passage of *Ecclesiasticus* above-mentioned, and I will not say with many Texts, but with every Page of *Moses* and the Prophets; this is so plain, even to superficial Readers of the Bible, as scarcely to require any Quotation; however, I must beg leave to produce one Verse, as nothing can be more expressly full in Point.—When the Jews, affrighted at the Children of *Ammon*, desired to change their primitive Form of Government, and to have a King, the Prophet, after vain Expostulations, yielding at length to their Importunity, upbraideth them for their rebellious and stubborn Temper thus—*Ye said unto me, Nay, but a King shall reign over us, when Jehovah your God was your King (t).*—Suppose that *Eusebius* disbelieved every Word of Scripture, and held with *Spinoza* that all was Matter; he might have consulted *ancient and learned Jews*, and told us that *Angels, Spirits, and a Resurrection*, were laughed at by this People as fanciful Tales of Gorgons and Chimæras. We are not concerned to know what *some* did, but what *all* should have believed, for many of them were

(t) 1 Sam. xii. 12.

infamous Heretics of the Synagogue of Satan, who said they were Jews and were not, but did lye (u).

As it appeareth from the whole Tenor of Scripture that the *God of Israel*, and *King of Israel*, are only different Names for the same Person, it should follow plainly, that *Jehovah of Hosts*, and not any created Spirit, was King of the Jews: Our Bishop could not avoid seeing the Force of this Objection to his Theory, and hath endeavoured therefore to elude it by insisting that both *Michael* and *Gabriel* were *Gods* as well as *Kings of Judea*, by virtue of their Authority and Commission; that the Israelites paid *divine Honors to those Angels*, and in so doing that they are countenanced by what they ought to have possessed, the Scriptures of the Old Testament (w).

This, in my Opinion, is one of the most surprising Allegations which ever yet came from the Tongue of Man; — that the *Jews* were Angel-Worshippers by Divine Appointment, is quite too much for any Christian to believe, whose Eyes are permitted to read the Bible. — But let us hear the Proofs, for indeed they are greatly curious.

First then, in regard to *Michael* or *Jehovah of Zion*; the only scriptural Countenance, as it

(u) Revel. iii. 9.

! (w) Essay, § xli. xlv. lxxiv. lxxxiii. & alib.

seemeth,

seemeth, for paying *divine Honors* to this Angel, is not from any *Precept*, but from the *Example* of *Moses*. “When *Moses* applied to God, and “begged it of him, as a Favour, that he might “see his Glory, or Face, that he might know “him; *Jehovah* said unto him, *Thou canst not “see my Face, for there shall no Man see me, and “live. But, says he to Moses, I will make all “my Goodness pass before thee, and I will proclaim the Name of Jehovah before thee; and it “shall come to pass, while my Glory passeth by, “that I will put thee in a Cleft of the Rock, and I “will cover thee with my Hand while I pass by: “And I will take away mine Hand, and thou shalt “see what follows me; but my Face shalt not be “seen. And accordingly, when Moses returned “to the Mount, it is said, that Jehovah descended in the Cloud, and stood with him there, “and proclaimed the Name of Jehovah. And Jehovah passed by before him, and proclaimed “Jehovah, Jehovah God, merciful and gracious, “&c. and Moses made Haste, and bowed his “Head, and worshiped (x). Whence it is manifest, that this Jehovah, whom Moses made “Haste to worship, could not be that Jehovah “whose Face could not be seen, whom no Man “could see and live; but the Jehovah who followed the invisible Jehovah, and was probably*

(x) Exod. xxxiii. 20, &c.

“ the same Person with that God of *Israel* who
 “ was seen by *Moses* and *Aaron*, &c. (y).”

Here are no less than three Propositions taken for granted, without any Manner of Argument to support them ; but let us admit them all—first, let us suppose that my *back Parts*, or, as the Bishop rendereth it, though quite improperly, *what follows* me, is to be understood of an Angel, and not of some bright Effulgence or lucid Appearance : secondly, let us conceive that *Jehovah proclaimed Jehovah* is not a tautologous Expression for *Jehovah proclaimed himself gracious and merciful*, but signifieth that *Jehovah the first proclaimed a second Jehovah* : in the third Place, let us allow that no other than *Michael* is here dignified with the proper Title of God.—Yet, in the Name of common Sense, what Reason can be assigned for imagining that *Moses* adored this Angel in Preference to, and in Presence of, *Jehovah of Hosts* ; for the Text sayeth only, that *Moses made Haste and worshiped* ? — Why this manifest Reason, “ because *Jehovah of Hosts* was “ invisible to him.”—Then it is not possible to worship any Thing but a visible Object ! What Being did our Critic adore ?—If this Conclusion is not impious, as well as ridiculous, it is something extremely like it. Those *ancient and learned Jews* quoted by *Eusebius* argued in a

strange Manner, if they worshiped a mere Angel on such an Authority.

We come now to *Gabriel*, or *Jehovah* without any Addition. "When this holy Spirit was pleased to make its Appearance either in the Figure and Form of an Angel or Man, the Jews then ἀποθιάζοντες, paid divine Honours to it; as *Daniel* did to the Angel *Gabriel*, when it appeared to him in the Form of Man; for, saith he, *I was afraid and fell upon my Face* (2). As *Ezekiel* also did to the holy Spirit when it appeared unto him in the Likeness of the Glory of *Jehovah*; for, says he, *when I saw it, I fell upon my Face*. Which was the usual Method of Prostration, both with him, and all the ancient Prophets and Patriarchs, &c."

To pass over this Phraseology of *Prostration* being the *Method of Prostration*, had Scripture informed us, that *David* was knocked down by *Goliath*, and fell upon his Face, our Critic might with equal Justice have brought such a Passage to evince, that *Jews* were countenanced by what they ought to have professed in *Giant-Worship*; for unless falling on the Face, whether it happeneth through Violence, Design, Accident, or Terror, implieth worshipping, the Falling of *Daniel* and *Ezekiel* can no Way be concerned as to the Point in Question.—*He (Gabriel) came*

(2) Dan. viii. 17.

near, sayeth Daniel, where I stood, and when he came, I was afraid, and fell upon my Face; but he said unto me, Understand, O Son of Man, for at the Time of the End shall be the Vision: now as he was speaking with me, I was in a deep Sleep on my Face toward the Ground, but he touched me, and set me upright. And when the whole terrifying Scene was over, when Gabriel and the other Angels had left the trembling Prophet, I Daniel, continueth he, fainted and was sick certain Days; afterward I rose up and did the King's Business, and I was astonished at the Vision. Again in the tenth Chapter; a strange Vision appeared; some Persons were in Company with Daniel, on whom, though they saw not the Vision, such a great Quaking fell that they fled to hide themselves, and left the Prophet alone; then, sayeth he, I retained no Strength,—I was in a deep Sleep on my Face, and my Face toward the Ground, and behold an Hand touched me, which set me upon my Knees, and upon the Palms of my Hands, and he said unto me, O Daniel, &c. stand upright,—and I stood trembling. Then said he unto me, Fear not, Daniel, &c. And when he had spoken such Words unto me, I set my Face toward the Ground, and I became dumb; and behold one like the Similitude of the Sons of Men touched my Lips. Then I opened my Mouth and spake, and said unto him that stood before me, O my Lord, by the Vision

Vision my Sorrows are turned upon me, and I have retained no Strength,—neither is there Breath left in me. Then there came again and touched me one like the Appearance of a Man, and he strengthened me and said, O Man greatly beloved, fear not, Peace be unto thee, be strong, yea be strong; and when he had spoken unto me I was strengthened and said, Let my Lord speak, for thou hast strengthened me.

Are not divine Honors paid here to Gabriel? Can any Thing more clearly prove the Point? To fall through Terror, to be in a deep Sleep or Swoon, to want angelic Assistance in order to stand upright, to faint, to be sick, and to continue in Astonishment several Days, are eminent Proofs of Angel-Worship. Now let us consider the ninth Chapter, for the Bishop referreth us to it in his marginal Annotations. *I prayed unto Jehovah my God, and made my Confession and said, &c. And while I was speaking in Prayer, even the Man Gabriel whom I had seen in the Vision at the Beginning, being caused to fly swiftly, touched me about the Time of the Evening Oblation, and he informed me, and talked with me.* Here indeed there is some little Difficulty: Matters are not so intirely clear as they were above; there is an apparent Distinction between *the Man Gabriel* and *Jehovah my God*; beside, we find neither Weakness, nor Sicknefs, nor Astonishment, nor Falling, nor Swooning; but *Gabriel* delivereth his

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Message,

Message, and *Daniel* seemeth to receive it without any Kind of Emotion. How cometh this to pass? If the Prophet intended to adore his third God *Jehovah* by falling in the eighth Chapter, what made him so negligent and careless in the ninth?—*And he fell on his Face!* We are told as plainly as Language can tell us, that *Daniel* fell through Terror and Astonishment at the first Appearance of that Angel, when he came in the Midst of a strange Vision accompanied by others of the heavenly Host; but as *Gabriel* came alone the second Time, and put on the same Form which he had in *the Vision at the Beginning*, the Prophet did not fall, because he was less affrighted.—When *Daniel* gave divine Honors, it was not his Practice to throw himself on his Face; he prayed, in the modern Posture, on his Knees (a).

As to *Ezekiel*, the Case was exactly the same with him that it was with *Daniel*, and would be in like Circumstances with every Person upon Earth. He saw an Apparition which was truly amazing; and *when I saw it*, sayeth he, *I fell upon my Face*;—and *the Spirit entered into me*, *when he spake unto me*, that *I heard him that spake unto me* (b). Since the Operation of the Spirit here was to make *Ezekiel* able to stand,

(a) *He kneeled upon his Knees three Times a Day, and prayed, and gave Thanks before his God, as he did aforetime*, vi. 10,

(b) *Ezek. i. 28. ii. 2.*

and

and able to *hear* also, it is plain that like *Daniel* he swooned or fainted, and had lost the Use of his Senses (c).

If falling on the Face is paying divine Honours, in the Midst of his Incredulity, old *Abraham* was seized with a very jocular Fit of Devotion: *For he fell upon his Face, and laughed, and said in his Heart, Shall a Child be born unto him that is an hundred Years old?* Now as the Bishop expressly tells us, "That all voluntary Humility and worshipping of Angels (d), even of the highest, out of our own Head, or without a Commission from God for so doing, would be Idolatry (e)" it followeth, that the Terror of *Daniel* and *Ezekiel*, or the Laughing of *Abraham*, is a Commission from God to worship Angels, which would be plain Madnets to assert; or that the Patriarchs and Prophets were Idolaters, which the good Prelate, I am confident, would never allow; for on their Writings, as he thinketh, dependeth, in a great Measure, the Truth of Christianity (f).

(c) It is nothing wonderful, that such Visions as were seen by *Daniel* and *Ezekiel*, should make them faint or swoon at the Time, since even the Recollection produced such violent Effects on both the Prophets. *Daniel* telleth us that he *fainted* and *was sick certain Days*; and the latter sayeth, that he *went to them of the Captivity at Tel-abib, and remained there astonished seven Days.* Ezek. iii. 15.

(d) Coloss. ii. 18. (e) Essay, § lxxxv. (f) Vind. Vol. I. p. 163.

Since then we cannot find the smallest Glimpse of a *Permission*, much less of a *Commission*, to worship Angels; let us next observe whether the Law which *Daniel* and *Ezekiel* ought to have professed, doth not contain the most clear and undeniable *Prohibition*. *Moses*, who was inspired and received this Law, may be rationally acknowledged as good Authority; yet, in repeating it to his Countrymen, he sayeth, *Hear, O Israel*, i. e. be attentive to this great Truth, *Jehovah () our God is one Jehovah (b)*.

Secondly, Christ Jesus (according to the Bishop, *Michael* who gave the Law) is doubtless the highest Authority we can have; yet he telleth

(g) What in the Original is *Jehovah*, our Translators, after the LXX. every where call *the Lord*; but we should render it the *Eternal*, as derived from a radical Verb which signifieth *to exist*. It is observable that when God thought proper to describe himself to *Moses*, he did it by Words which express his Eternity, not his Power; for he doth not say, I am *El Shaddai*, but *ehje asher ehje, I am because I am*; or *I am who am*; or *I will be because I will be*; or *I will be who will be*; for the Passage can bear those several Versions: if we chuse the last, which I think most agreeable to the general Use of the Words in Scripture, it seemeth to imply, that the *Israelites* might depend on their God through all Ages, whereas the supposed Gods of *Mizraim* and of other Kingdoms either had no Existence, or by Nature were liable to Corruption and Dissolution. *I am that I am*, as our Bible hath it, appeareth rather to elude the Question of *Moses* than to give any significant Answer.

(b) Deut. vi. 4.

us,

us, *It is written, Thou shalt worship the Lord* (in Hebrew *Jehovah*) *thy God, and him only shalt thou serve* (i). One might imagine that Texts so plain as these are enough to convince either a Jew or a Christian; however, I shall add one Authority more, literally transcribed from the Bishop of Clogher himself.

“The only Difficulty in this Case is this,
 “That the *Jehovah of Zion*, though in this one
 “Place (Zach. ii. 10, 11.) he acknowledgeth
 “himself to be sent by the *Jehovah of Hosts*, yet
 “in other places, this *Jehovah of Zion*, or the
 “Angel which appeared unto *Abraham*, and
 “*Jacob*, and *Moses*, does not always declare that
 “he is deputed, and speaks by the delegated
 “Authority of the *Jehovah of Hosts*, which is
 “the general Meaning of the Phrase of speak-
 “ing *in the Name* of any one; but actually
 “and literally speaks in his own Name. and
 “calls himself *Jehovah*, and saith, *i am the God*
 “*of Abraham*, and *I am the God of Bethel*; and
 “*I brought thee out of the Land of Egypt*, &c.
 “and positively prohibits *Moses* and the Chil-
 “dren of *Israel* from worshiping any other God
 “but himself. *Thou*, says he, *shalt have none*
 “*other Gods before me*. Thereby seeming to
 “forbid even the Worship of the supreme *Jeho-*
 “*vah*, the *Jehovah of Hosts* (k).”

(i) Matth. iv. 10.

(k) Essay, § lxvi.

Whether this Being is the *Jehovah of Hosts*, or of *Zion*; whether he speaketh in his own Name, or in the Name of another; at present is not material. Be that as it will, he *positively prohibiteth Moses and the Children of Israel from worshiping any more than one*; and yet they are countenanced in worshiping *three Jehovahs*. Sure this Writer is unfortunate in a perpetual Strain of Contradictions!

III. But what “adds no small Weight, to his Lordship, in this Affair, is an Expression made use of by *St. Paul* in his Epistle to the *Hebrews*, where, speaking of the second Coming of our Saviour, when he shall appear in a State of Glory manifestly superior to Angels, he says, *for unto the Angels hath he not put in Subjection the World to come of which we speak* (l); whence it seems to appear, that it was *St. Paul's* Opinion, that this present World had been put in Subjection to Angels (m).”

It is not *St. Paul* who lendeth any Assistance to our Commentator; if he hath found any, he must have found it in the *English Word Subjection*. This Term soothed his Ear, and he rested on it; for while his Imagination was overrun with angelic Viceroyalties, it raised an Idea of *King and Subject*; though without Question, *to be in Subjection, and to be subject*, are often

(l) Heb. ii. 5.

(m) Essay, § xxxviii.

used where no Dominion or Government is at all intended; for Example, *all of you be subject one to another* (n). If his Lordship had consulted the Original, which sayeth *ἐκ ὑπετάξεν*, it would have determined the Meaning of *being in Subjection*, and consequently have added no *Weight* to his favorite Theory. The great Apostle is treating of human Nature, as it will be exalted hereafter by *Christ* our Saviour; and his Words are these; *Οὐ γὰρ ἀγγελοῖς ὑπετάξε τὴν οἰκουμένην τῇ μελλούσῃ πρὸς ἡμᾶς λαλῶμεν*, *To Angels hath he not put in Subjection; that is, put in Subordination, the World to come, &c.* (o). Indeed he always speaketh

(n) Ὑποτάσσομενοι, 1 Pet. v. 5.

(o) I must beg Leave to explain St. Paul's Reasoning, and to shew the Connexion between this Verse and those which immediately go before it. — Having observed in the former Chapter, that Angels are only *ministering Spirits*, but that *Christ* is the *Son of God*; that he is seated *on the right Hand of Majesty*; that his *Sceptre* is a *Sceptre of Righteousness*; that his *Throne* is *for ever and ever*, &c. he proceedeth, *διὰ τοῦτο*, on this account, *we ought to give the more earnest heed to the Things which we have heard; for if the Word spoken by Angels* (which he elsewhere calleth the Law of *Bondage, Sin, Fear, and Death*, because it only threatened Punishments in this Life, but gave no Intimation of future Rewards) *was stedfast, and every Transgression and Disobedience received a just Recompense; how shall we escape if we neglect the Covenant of Grace and Mercy, spoken by the Lord himself, which proposeth to our Hopes so great Salvation, such an exalted State of human Nature in the World hereafter!*
for

speaketh magnificently of that happy World, to shew, by Inference, the Wisdom of endeavouring to obtain it by a regular Progress in the Ways of Virtue; wherefore his Sense, in my Apprehension, is clearly this—to Angels hath he not put in Subordination the glorified State of human Nature, *for when Mortals shall have put on Immortality, and Corruptibles Incorruption* (p), they shall no more be a subordinate Rank of Creatures as here on Earth, but equal in all respects to those heavenly Beings; or, as our Saviour expresseth it, *in the Resurrection they shall be equal to* (q), or be as, *the Angels of God in Heaven* (r).

I am far from designing to insinuate, that Angels are not employed by our great Creator in managing or superintending the various Works of his Creation: perhaps they are; perhaps some have the Care of whole Nations, some of Churches, and others of particular People; we find Texts in both the Old and New Testament which seem, in my Judgement, to countenance such an Opinion: but what I rely on is, that our Apostle, in the controverted Passage, doth not even hint at any such Thing at all; for he saith only *directly*, that Men will not be subordinated *for unto the Angels hath he not put in Subjection* (Subordination) *the World to come whereof we speak.*

(p) 1 Cor. xv. 54. (q) Luke xx. 36. (r) Matth. xxii. 30.

nate to, nor *Sancti*, Angels in the World hereafter, and, by *Implication* of Consequence, that they are less at present. Even the good Bishop himself understood St. *Paul* in this Light, when he considered him without any Regard to the Theory of Spirit. — “ Enough, sayeth he, hath
 “ been revealed to us, to give us Reason to thank
 “ God, who alone can bring Good out of Evil,
 “ for the Transgression of our first Parents, by
 “ whose Fall we are exalted, and intitled through
 “ *Christ* to an Inheritance superior to that of
 “ Paradise; God having provided better Things
 “ for us, that we may receive a Crown of Glory
 “ incorruptible and undefiled, and that fadeth
 “ not away, reserved in Heaven for us. Well
 “ therefore might the Apostle cry out in a Rap-
 “ ture, when *speaking on this Subject*, and say
 “ in the Words of the Psalmist, What is Man, O
 “ Lord, that thou art mindful of him, or the
 “ Son of Man that thou so regardest him? for
 “ although thou didst *originally make him lower*
 “ *than the Angels*, yet, through the Merits of
 “ *Christ*, thou hast crowned him with Glory and
 “ Honour *superior to Multitudes of them.*”—
 Since his Lordship affirmeth that the Apostle is
 here speaking of the incorruptible and undefiled
 Crown of Glory reserved for Mankind in the
 World hereafter, which will raise us *above* Mul-
 titudes

titudes of Angels, who naturally are *lower*, it is clear that he explaineth St. Paul as I have done, though in different Terms.

IV. The last Author mistranslated on this Occasion is St. Jude, — “who seemeth, (as the Bishop imagineth) to attribute the Error of fallen Angels *who sinned*, as St. Paul presses it, to their Misconduct in the Government of those Provinces which were allotted to their Charge. For, says he, Ἀγγέλους τε τοὺς μὴ τηροῦσάντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιποῦντας τὸ ἰδίον οἰκητήριον, &c. λ. The Angels which kept not their Principalities with due Care, but neglected their proper Provinces, he (God) hath reserved in everlasting Chains under Darkness. For so this Verse ought to be translated (s).”

Let us see in what Manner he proveth his own, and disproveth our ancient Version :

“Τηρεω, which we translate *kept*, signifieth the keeping of a Thing with Care and Diligence, in which Sense it is used, when it is applied in the Septuagint to the keeping the Commandments of God, and keeping our own Hearts and Ways, &c.”

The Verb *τηρεω* in the New Testament, which should be most relied on when we are explaining the New Testament, hath different Significa-

tions ; first, it meaneth to *keep* or hold a material Thing in Custody ; as τηρεισθαι τον Παυλον, *Paul should be kept* (t). Secondly, it meaneth to *keep* one's self attentive, to observe diligently ; as, τηρησον τας εντολαι, *keep the Commandments* (u). Thirdly, it meaneth to *keep* from doing, to abstain ; as εξ ων διατηρηειτε εαυτας, *from which if ye keep yourselves, ye shall do well* (w). Lastly, it signifieth to *keep* some particular Place or Station ; thus, when *Peter* was chained between two Soldiers within the Prison, others on the outside πρὸς της θυρας ετηρευ την φυλακην, *kept Guard*, or continued before the Door (x). All these Senses of τηρεω are plainly contained in, and therefore it is unexceptionably translated by, our English Verb to *keep*, without any Addition.

“ Αρχη is generally used by the Septuagint to denote a Principality, as the Word is rendered in the Margin of our English Bible.”

As this Word undoubtedly meaneth either a *Beginning* or *Principality*, our Translators have done honestly in giving both ; but as it is generally made Use of through the New Testament in the first of these Senses, they have done as judiciously by placing its general Meaning in the Text. Now let us suppose that it denoteth a

(t) Acts xxv. 4. (u) Matth. xix. 17. (w) Acts xv. 29.
(x) Chap. xii. 6.

Principality in the Verse before us—what then? because used by the Septuagint for a *Principality*, must it therefore be rendered *Principalities*? surely no; the Seventy do not countenance such a Practice: there is some Difference I presume between the plural and singular Numbers. St. *Jude* hath Ἀρχῶν, not Ἀρχας; οὐκ ἐν ἡγεμονίᾳ, not οὐκ ἐν ἡγεμονίαις; therefore, admitting his Lordship's Sense of τῆς αὐτῆς and ἀρχῆς to be right, the Line should be translated, "those Angels who kept not their Principality with due Care;" and this implieth that they had *one* Province only, *one* Principality amongst them all; by which his intire System of angelic terrestrial Viceroyalties is utterly defeated.

It seemeth as if the Bishop recollected that *Principalities* could not be well denoted by Ἀρχῆς in the singular Number; "for, sayeth he, hence it is, that in the Language of the New Testament, *Satan*, who is at the Head of those wicked Angels which were sent to preside over this World, but neglected, or kept not their *Principalities*, is called the Prince of Devils;" and then subjoineth, in his marginal Annotation, "*Jude* 6. ἀρχας, for so it is in the Original (y)." Perhaps he remembered in gene-

(y) Vind. Vol. III. p. 151.

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ral, when writing his Vindication, that *Αρχη* was the Term which St. *Jude* made use of, and, knowing that he had formerly translated it *Principalities* in a particular Comment on that Apostle, took it for granted that the Word was *Αρχας*, without having Recourse to the Original on this second Occasion; for I cannot suspect that he was premeditately guilty of a false Quotation.

“ *Απολειπω*, which our Translation rendereth “ *left*, is frequently applied by the Septuagint, “ to denote the leaving or neglecting any Business which it was our Duty to have pursued; “ as when *Baasha* is said to have left off building *Ramab*.”

If *απολειπω* implieth Neglect of Duty, *Paul* surely was unconscientious when he *left* an old Cloak behind him; for *απελειπον εν Τροαδι*, *I left it*, sayeth he, *at Troas* (z). It would be trifling to dwell on such a ludicrous Piece of Criticism; since *απολειπω*, as every one knoweth, implieth neither Merit nor Demerit, but to change Place, and is of Consequence applicable to a good, bad, or indifferent Action. — To leave the Temple of God, and to go to that of Idols; or to leave

(z) 2 Tim. iv. 13.

the Temple of Idols, and go to that of God ; may be said with as much Propriety in Greek, as it can in the English Language.

Lastly, “ The Word οἰκητήριον, though it properly signifies a *Dwelling-place* in general, “ yet it is not confined to signify a House, “ nor even a Province, or larger Space of “ Ground ; but is by the Prophet *Jeremiah* “ applied to denote the wide Extent of God’s “ holy Habitation in Heaven : however, it is “ here restrained, by the Word ἰδίον, to denote “ the proper and peculiar Provinces of these “ Angels, which they may be supposed to have “ been employed in the Conduct and Management of ; and accordingly the Word οἰκέτης “ denoteth such a Domestic as is employed in “ the Business of the House, and is always used “ by the Septuagint to signify a Servant ; and “ therefore this Expression of Απολιπούλας το ἰδίον “ οἰκητήριον may very well be understood to signify “ their forsaking or neglecting their proper “ *Business*, or *Provinces*, that were given into “ their Charge by God.”

That is, because οἰκέτης denoteth a Servant who liveth in his Master’s House, and doeth his Business within the Walls, or what we generally

rally call a menial Servant; therefore the *House*, *Business*, and a *Province*, are Words of similar import; and because such a Thing is not within my *Province*, meaning my *Sphere of Action*, is an *English* Phrase, therefore in *Greek* a *Province* and *Business* are synonymous Terms. According to this Account we may say, that about the Areopagus were several οἰκητηρια, meaning *Houses*; or the Roman Empire was divided into several οἰκητηρια, meaning *Provinces*; or that *Demosthenes* by his οἰκητηριον, meaning *Business* or *Profession*, was an Orator, and *Menippus* a Cynic Philosopher. — If his Lordship were not on a grave Topic, we might look upon such critical Observations as a Burlesque on Criticism.

In regard to the Word οἰκητηριον, it can, I grant, be extended to any, or every Part of Space; for I may say properly in Greek and English, that Ireland, or Europe, or this World, or the solar System, &c. is my Place of Abode; however it is here restrained, as we are informed, by ιδιον, to a Business or Province. — But wherefore? why shall joining *own* with Habitation restrain the Substantive to one Part of Space more than to another? why to a Province, more than to the wide Extent of Heaven? or to Heaven,
more

more than to its original Meaning, an House or Habitation? — For this, his Lordship doth not pretend to give any Shadow of Reason, nor indeed can any be given; so that, according to his Practice, *id est* restraineth it just according to the fanciful Pleasure of a Commentator.

Imagine that we met the following Passage in Baker's Chronicle:

“ George *Fox* left his own Place of Abode.”

Now, to discover the Meaning of it, let us follow his Lordship, and thus we reason. — To *leave*, implieth Neglect of Duty, as when *Baasha* is said to have *left* off building of *Ramah*. Though Place of Abode meaneth properly an *House*, yet it is not confined to that alone, nor even to the *solar System*, or a larger Space; but may be applied to denote the *Universe*: however, it is here restrained by the Word *own*, to denote the proper and peculiar System which that *Cobler* might be supposed to have been employed in the Conduct and Management of; and therefore this Expression of *leaving his own Place of Abode*, may very well be understood to signify his neglecting or forsaking his proper *Business*, or *solar System*, which was put under his Government and Direction. — If the Bishop
hath

hath rightly explained St. *Jude*, I must have rightly explained the Case of *Fox*, since the Greek and English have the same Idiom to the utmost Degree of Exactness and Precision.

When celestial Beings are spoken of, we naturally conclude that *Heaven* is intended by their Place of Abode; but when human Beings are mentioned, their Place of Abode is understood of some particular Spot on *Earth*. If I were informed that *Diogenes* at any Time left το ιδιον οικητηριον, his Tub would occur to me; but if he were used to call this World his οικητηριον, and I was told that when dying he said to those about him, "I am only going to change my Place of "Abode", I should think that he plainly meant the World. So that, in all Cases, we must know first what οικητηριον, what Dwelling-place, is spoken of, or the Word ιδιον will never give any Direction.

It is most obvious that St. *Jude* can not be otherwise translated than as in our publick Version; and he telleth us only, that some Angels left their proper Mansion, or Place of Abode: but where or what this Mansion was; whether in Heaven above, or on Earth beneath; whether confined or extensive, is no more implied by ιδιον,

than by the most indifferent Particle which could be chosen through all the Grecian Language.

Now let us yield to the Bishop every thing which he desireth to gain, let us receive his Translation, and imagine that he hath clearly proved it to be just. Still a Difficulty remaineth, and that so plain, that nothing except being wrapped up in his Theory could possibly make him overlook it. — If Angels fell by neglecting their several terrestrial Kingdoms, which Kingdoms were not given into their Charge until some Time after the general Deluge; it followeth undeniably, that there could not have been any Devils until that particular Epocha. — What then tempted Eve? His Lordship informeth us repeatedly, that she was seduced by *Satan*, who spoke out of the Body of an irrational Serpent (*a*); consequently our first Parents were tempted by a fallen Angel, when there was no such Being in Nature; or, in other Words, at the Creation of this Earth, there *was* and *was not* a Devil: so that all his critical Arguments bring him at last to a palpable Contradiction.

I cannot dismiss the present Topic without observing, that, exclusive of those Contradictions and Absurdities already shewn, and even grant-

(*a*) Vind. Vol. III. Let. IV, V, VI, & VII, pass.

DISSERTATION II. 41

ing that we never heard of any malicious Spirit until the Division of Nations at the Tower of *Babel*; yet this Theory, which maketh our Saviour the governing Angel of *Judæa* in Conjunction with *Gabriel*, hath not the most distant Resemblance of Probability to support it; there is nothing in it which is even *εὐμοσίην ὁμοίον*.

Reason telleth us, that our Sun, Earth, and Planets, were formed together; and Revelation addeth (b), that *Christ Jesus* was the Former of them, which the Bishop alloweth. Is it then at all probable that such a wonderful Creator-Angel was appointed only joint Governor of insignificant *Judæa*? that, having finished such a glorious Structure as the solar System, he was allowed no more to rule over, since the Deluge, than one half of a trifling Speck in his own Creation? — “As those Transactions, sayeth the
 “Bishop, which passed between the two con-
 “tending Spirits, *Satan* and the *Messiah*, took
 “up a long Series of Time, according to the
 “Account given us thereof in sacred History;
 “that is, from the Fall of Man by the Tempta-
 “tion of *Satan*, &c. so we cannot suppose that
 “two such potent Beings would, during the
 “intermediate Space of Time, be idle or in-
 “different, in the Pursuit of their several Pur-
 “poses. And as the Scheme of *Satan* seems to

(b) Heb. i. 2. Coloff. i. 16. John i. 3. & pass.

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“ have

“ have been, either out of ill-will to Man-
 “ kind, or out of Envy to the *Messiah*, to gain
 “ Mankind over to his Party,—so the Scheme on
 “ the Side of the *Messiah* seems to have consisted
 “ in as purposed and determined a Resolution
 “ to do all in his Power to preserve to him-
 “ self that Inheritance of Mankind, which had
 “ been *created by him, and for him*; and in or-
 “ der to do this more effectually, this Son of
 “ God gave divine Exhortations to *Adam*, and
 “ several of the *antediluvian Patriarchs*; and in
 “ *Process of Time* selected a Person whose Name
 “ was *Abraham*,—to whose Descendants he after-
 “ wards gave a Set of Laws, &c (c).” —If
 Mankind was *created by and for Michael*, it is
 indeed reasonable to think that he superintended
 his own Inheritance, that he resolved to preserve
 his own Creation. But with what Face or Pro-
 bability can the Bishop suppose that he was de-
 graded? why, from his general Care in the ante-
 diluvian, was he limited to one small Nation in
 the postdiluvian World? why should other An-
 gels be appointed Governors of intire Provinces,
 while *Michael* was only joined in Commission
 with a second, *whose Authority and Power were*
in no wise inferior to his own (d)? was not a
 Creator of the mundane System qualified to su-
 pervise this one little earthly Ball? and if he
 had a *purposed and determined Resolution of pre-*

(c) Vind. Vol. III. p. 128.

(d) Essay, § xiii.

serving

serv'ing to himself the Inheritance of Mankind, was he not as ready as qualified *&c.* to do? and doth not this *selecting* of *Abraham* (from whose Loins came the whole Race of Israelites), in *Process of Time*, formally contradict the Writer of Ecclesiasticus, if he telleth us, as the Bishop supposeth, that Judæa was *allotted* to *Michael* for his *Portion* and *Inheritance*, when other Angels got their respective Charges at the Confusion of Tongues? Sure, if our Commentator wrote only for Amusement, we might justly say to him,

Ficta voluptatis causa sint proxima veris.

For my Part, I think this Theory, at least as far as *Satan* and his Accomplices are concerned, is neither so rational nor so scriptural as the Tale of *Milton*.

I shall conclude with laying before the Reader my Suspicion of that remarkable Transaction, the Sin of Angels, as I think it may be gathered from *St. Jude*, when collated with different Texts of Scripture.

There is doubtless some Part of Space, which the Almighty thinketh proper to fill with a visible Scene of Glory; and on the Right Hand of which, our blessed Lord is *set down for ever and ever*. This Place, among sacred Writers, is called for Distinction the *Throne of God*.

The rest of Heaven is divided into several Districts; *St. Paul* saw three, and our Saviour

expresly telleth us, *In my Father's House are many Mansions* (e).

We read also of Angels, Archangels (f), Cherubim, Seraphim, Thrones, Dominions, Princi-

(e) John xiv. 2.

(f) It is highly probable, that there are as many Archangels, as different Ranks of Angels; however, only *Michael* and *Satan* have a Right to be so denominated, by any Authority from sacred Scripture: that *Michael* is an Archangel, we read in direct Terms, Theff. iv. 6. Jude 9.: that *Satan* is another, we are told by manifest Implication; for, beside the Titles given to him, which imply Superiority, the wicked Spirits are by our Saviour expresly called *his Angels*, Matth. xxv. 41. I cannot but take Notice of a great Error, committed by the Bishop of *Clogher*; who, mistaking the Greek Idiom, and arguing from the Words of which *Archangel* is compounded, supposeth that only one Archangel is mentioned in the New Testament, but that we read of several in the Old. "Ruling Angels are sometimes distinguished by the Name of Archangels," sayeth that Prelate, "which is a Term compounded of two Greek Words, *Archon* and *Angelos*, that literally signify a ruling Angel. "Thus *Gabriel* telleth *Daniel*, that *the Prince*, (in Hebrew *Czar*, in Greek *Archon*) that is the ruling, or Archangel, "of the Kingdom of *Persia*, withstood me one and twenty Days, " &c. — Whence it manifestly appears, that as *Michael* was "the ruling, or Guardian, or Archangel of *Daniel* and the "Children of *Israel*, so the Kingdoms of *Græcia* and *Persia* "had their ruling, or Archangels also." Vind. Vol. III. p. 148. This is plainly confounding the Greek and Hebrew, which have different Idioms; all Archangels may be called ruling Angels, but all ruling Angels are not Archangels; they are by no means convertible Terms. *Sar* and *Ἀρχων* are general Words, and mean a Prince or Governor, without implying over what the Dominion is, whether over Angels, Men, Birds, Beasts, or inanimate Creatures; but

palities,

palities, Stars, &c. whence it appeareth, that as there are various Habitations, so the celestial Inhabitants are of various Orders; and it is reasonable to suppose that these Habitations are more or less honourable, according to their Distance from, or Proximity to, the Throne of God.

when *Ἀρχων* is compounded with some other Word, then is the Preeminence or Superiority confined to those particular Things or Persons which the additional Word denoteth: for Example, a Prince may be a *Physician*; but if there was no other *Physician* in his Dominions, it would be a Contradiction to style him *Ἀρχίατρος*, for that meaneth a Person who *among Physicians* is a principal chief *Physician*. Three Kings may feast together, but each of them cannot be *Ἀρχίβιβανος*, *arbiter bibeudi*, as Horace calleth him, for that signifieth one of the Company who hath the Direction and Management of the rest at Table. So an Angel may have Dominion over Part of this World, and yet not be an Archangel; for that implieth an Angel who hath Power or Preeminence over some other Angels. Our good Bishop's Mistake is the more observable, as he could not but frequently use the true Hellenism in his general Conversation; for we retain it in *Architrave*, *Archited*, *Archbishop*, *Archtreasurer*, *Archdeacon*, and in every Word beginning with *Arch* or *Archi*, which is from the Græcian adopted into the English Language. If the lowest Angel in Heaven was appointed *Sar* of Greece or Persia, he would be a *ruling* Angel, but not *Archangel*; for to call the *lowest* Angel a *chief* Angel among Angels, which is the genuine Import of *Ἀρχαγγελος*, would be a manifest Contradiction. I must further observe on the Word *Cherub*, that our Prelate hath discovered an Error in the *Text* of *Ezekiel*, which escaped all the Searches of diligent Commentators. — The Prophet in one Place sayeth, that he saw four living Creatures, which had the Face of a Man, the Face of a Lion, the Face of

When

When therefore *Gabriel* sayeth to *Zacharias*, *I am Gabriel that stand in the Presence of God (b)*, it is the same Thing, in my Apprehension, as if he had said, I am one of the first, or principal Rank of Angels.

Lastly, *St. Jude* affirmeth, that Angels are to be tried at the general Resurrection for not having *kept*, but on the contrary *for having left*, *their own Place of Abode*.

an Eagle, and the Face of an Ox* ; but describing the same Creatures in another Place, he sayeth, they had the Face of a Man, the Face of a Lion, the Face of an Eagle, and the Face of a *Cherub* †. *This last Verse*, as our Critic thinketh, *was but a marginal Annotation in some Copy of the Hebrew Bible, which some blundering Amanuensis hath transcribed into the Text; for Cherub is here inserted instead of an Ox †.* — It would be more natural, as well as more modest, for him to have said, that *Cherub* and *Ox* are used by *Ezekiel* as synonymous Terms, than immediately to ascribe this uncontroverted Passage of Scripture to his *blundering Amanuensis*. I cannot but repeat my Wish, that our Writers would be more guarded and cautious on these Occasions. *Mede, Le Clerc, Bochart*, and others, who were far better versed in Oriental Languages than his Lordship, have discovered no *Blunder*; but derive *Cherub* from a *Syriac* and *Arabic* Verb, which meaneth to *plough*, and conclude that one Sense of *Cherub*, or *Charub*, is an *Ox*, or a Beast of the Plough. His Lordship sayeth indeed, after *Calasio*, that it signifieth a carved Image, but this is a mere unsupported Conjecture, founded only on *Cherubim* being placed at the Mercy-seat ; doubtless the Word hath no such Meaning in any Part of the Bible.

(b) Luke i. 19.

* Ezek. i. 10. † Chap. x. 14. ‡ Vind. Vol. III. p. 161. in Not.

From all which, I think, we may reasonably conclude, that some Degree of those Beings, perhaps the second, not contented with ἐξυψίω αρχην, their *first Estate*, or *Principality* (for, as before observed, the Word is susceptible of both Constructions), but inflated with Pride, and led by Satan, quitted τοῦ ἰδίου οἰκητήριον, *their own Mansion*, and pressed near to the Throne, by intruding into that Place of Abode which was allotted to Angels of higher Dignity and of a more excellent Order (i).

I cannot understand what Use would be in the μοναὶ πολλαὶ spoken of by our Saviour, the *various Mansions* in Heaven, if every Mansion was common to every Spirit; nor do I conceive with what Propriety any one Being could be called *the Angel of God's Presence* (k), or be said to *stand in the Presence of God* (l), if all other Angels enjoyed such a Privilege as well as he: wherefore it seemeth reasonable to imagine, that inferior Spirits are not allowed to press into the Mansion of a superior Order; and as some of

(i) Quere, whether this audacious Intrusion might not have given Birth to some Animosity and Contention? whether St. John, when he telleth us that *there was War in Heaven; Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their Place found any more in Heaven*, Apoc. xii. 7. doth not speak of a Fact which really happened, though at the same Time he foretelleth some future Event, as under the Destruction of *Babylon* he prophesieth that of *Rome*?

(k) Isai. lxiii. 9. (l) Luke i. 19.

them

them transgressed through *Pride*, for so the great Apostle of the Gentiles hath clearly told us (*m*), which *Pride* they manifested by *going out of their own Place of Abode*, I suppose that they went into one of those higher and forbidden Districts, not being able to discover whither else they could have gone with any Degree of Impiety or Presumption; for it is rational to think that they may soar at Will through all other Parts of the vast Expanse, and admire their Creator in the glorious Works of his Creation.—This however is proposed as conjectural only (*n*); my Design was, to shew that Jude is unexceptionably translated; which I hope is done, and that I have proved his Lordship's new Gloss to be a rude Chaos of Absurdities and Contradictions.

(*m*) 1 Tim. iii. 6.

(*n*) We are informed plainly, that some Angels fell under the Displeasure of God; a Revelation which is, or ought to be, of singular Use to Man. *For if he spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darknes, to be reserved into Judgement,* 2 Pet. ii. 4. if those Beings who are greater in Power and Might (ver. 11.) than we, have by erring lost their primeval Happiness and Station, how should the feebler Sons of Men take Heed lest we fall, and work out our Salvation with Fear and Trembling! But in what Particulars this angelic Sin consisted, we are not circumstantially and distinctly told, because such Information would rather indulge Curiosity than serve any beneficent Purpose. Guesses may indeed be harmless and entertaining, provided they are made without any Violence to sacred Scripture, or Disturbance to the Faith of a Christian; but sure it is unpardonable to found Doctrines on baseless Hypotheses or slight Conjectures.

F I N I S.

